

A

REVIEW OF THE STATE OF THE BRITISH NATION.

Tuesday, June 17. 1712.

I Never design'd to suggest to you, that there are not a Party of Men among us, who are professedly for the Pretender; and that would be glad to bring him among us; nay, I'll go farther, I doubt not they fall in with the Publick Measures, believing that they shall by this, have an Opportunity to further the Mischiefs and Divisions of the State, and thereby propagate the Interest of the Pretender— And

give me leave to tell you also there are other People who are for the Pretender too; every Divider, every Divider, every needless Malecontent, every Encourager of Strife and Fomenter of Parties among us, is for the Pretender; in short, every Man who does not agree with the Measures of the Government, so far as in Principle he can agree with them therein, is a Friend to the Pretender — *Mislike me, I am for no Sect,*

Sacrificing Truth, Liberty, Principle or Religion, to a Party, no, not to a Government, no just Government will desire it ; but I lay down this Maxim in all I do, and in all I say in publick Matters, not caring who I offend ; every Man who lives under the Government, ought in all Things to join with, submit to, or acquiesce in, *call it what you will*, the publick Measures, so far as he can, so far as he is, or may be convinc'd, *they are doing Right* ; if we do not like the Instruments, *I cannot say that is so much our Business, as I see some would make it* ; my Enquiry is not so much who are the Men that act, as what it is they are doing ? — Let the Persons Employ'd be who they will, if they do the Nation's Business well, they are good Men to us, and if they do it not all as I would have it, yet I believe it is my Duty to go with them as far as I can.

I say not this with Respect to Persons in Government or out of Government, but from this Scripture Rule, *if it be possible, and as much as in you lies, live peaceably with all Men* : I believe it is of as little Concern to me, as to most Men, who are put in, or who are put out of Government or Places ; I have as little to lose, and as little to expect, as most Men among you; low beyond your Contempt, and yet scorn to be high, at the Price now put upos Preferment ; I cannot therefore be making my Court to any Body; let the Queen put out

and put in who she pleases, as far as they go on with Justice, and govern a Legal Constitution by Legal Methods, so far I ought to assist and go along with them, and farther then that, I will go with none ; he that falls out about Persons and not Actions, is an Enemy to the Governour's Person, and that no honest Man pretends to : If the Persons Employ'd break in upon the Constitution, Invade the Laws, break the Union, Contravene the Revolution, straighten the Toleration, every Lover of Liberty, every honest Man will be against them, and I will be the first to cry out, nay, in some Cases I have already cry'd out, particularly in the Affair of the Union, which I cannot say, or think, has been Cultivated or kept so Sacred as it ought to have been.

But I cannot, for this Reason, Exclaim against every Thing else, because I dislike some ; and this exact Distinction I make, *is the Reason why I say*, that I cannot charge the Government, the Ministry, the Parliament, or even all the High-Fliers, with a Design against the Protestant Succession : I am free enoug to grant there may be, and I believe are many among them, who have Views of that kind, and would gladly bring them to pass, but *qua Government*, I do not see it, nor do I apprehend so much Danger in the real Designs of those who actually endeavour it, as some other People do ; nay, without flattering any Body, and tho' there are

are many Things in the present Prospect of Peace, short of what I hoped for, yet I must own, I do not see any real Danger to the Succession, even in the Peace as now propos'd; it is in vain to Argue against possession, I only say, *I do not see it*, and I cannot speak against my Senses, nor am I wilfully blind in it, or in the least partial, perhaps I speak with more sincerity than confits with my own Safety or Interest; but I speak as I really believe, and as my Reason and Light dictates; Time, may perhaps, prove me in the wrong, for I am not infallible; but if Time should prove the other in the wrong, they will have much more than common Mistakes to Account for, and much more to blush for, than I shall, let it fall how it will.

There are two Things in the World that I would be very glad could be laid open; 1. *The Sincerity of Men when they swear*; 2. *The Principles upon which they espouse Parties*; and for this Reason I said in my last, and I repeat it again, I wish there could be some Test of Sincerity put upon Men, and so Confirmed by a Sanction from Heaven, that Governments might be deliver'd from the Deceits of Pretenders of every kind; that Heaven would please so far to concur with the Sacred Institution of an Oath, that like *the Waters of Jealousie*, which caused the Guilty Person immediately to perish, *the Belly to swell and the Thigh to Rot*, an immediat

Stroke of Divine Vengeance might always fall upon those, Who broke their Solemn appeal.

What Discoveries would such a terrible Thing as this make among us at this Day? How many Abjurers of the Pretender that now voluntarily take all the Oaths you can Invent, would tremble at the Act of Parliament, and not dare to come in? How many that are Secret High Flyers, but have acted the Whig in their appearance, must long ago have been detected? How long ago might the *Dissenters* have known who were their sincere Patrons, and espoused them heartily, and who made use of them only as a House of Office, to serve the conveniency of their Party-Views and Politick-Interests? How many Masks must be then thrown off? How many *Jacobite Abjurers*, *Frenchify'd Statesmen*, Self-Interested Patriots, and Mercenary Politicians should we discover every Day? How many that join with the Government only to keep in, and Rail at the Government, only to get in? How many that complain loud for the *Dissenters*, and yet hate them? Court them, and Value them not? How many that talk of the Church, and yet would bring in a Popish Prince? Drink the Queen's Health and wish her Head off? What strange double Faces and double Voices, double Views, double Out-sides, and above all, What double Insides would then be discover'd?

Then

Then we should see who were for the Pretender, and who not; who had corrupt Frenchify'd Ends in making Peace, and who Party Designs in carrying on the War? If any of our Courtiers complain'd and Quarrell'd the Conduct of the Allies, with a particular View to seek an Occasion to turn the War against the Dutch, it would immediately appear; then we might purge the Nation of State Hypocrites, as the Blessed Apostle did the Church, in the Case of *Ananias* and *Saphira*, and dreadful Work would such a Test make among us, as well among *Whigs* as *Tories*, but especially the Lord have Mercy upon some of our *English* Clergy, and Northern Justices of the Peace.

But alas! this is not like to happen; the Solemnity of an Oath is lost in the frequency, and Men venture upon the most Solemn Appeals

to God, in order to defraud the Eyes of a Nation, and this with the least Concern, that ever, in a Thing of that Consequence, was known in the World.

If there are any such among our Great Ones, who seeming to carry on the Peace, Safety and Honour of the Queen, and declaring for the Protestant Succession of the House of Hannover, yet drive at Dissolving that Settlement, and Introducing a Popish Pretender; God I hope will, in his due time, detect and expose them; and in the mean time I must confess, I fear nothing from their Success, for this whole Nation with an United Voice, have Resolved, and have Solemnly Sworn to God and the Queen, and to one another, *That they will not have this Man to Reign over them,* and let all the People say, Amen.

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